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Before proceeding further, I will review this Census Table,[1] especially selecting those facts which may be useful to us hereafter.

α. We find that Toda males of *all ages*, bear the proportion to females of all ages, of 112 : 84, or of 100 : 75. In a census of the North-west Provinces of India, taken during the year 1866, the proportions between the sexes were found to be as 100 : 86·6. And in the Punjab as 100 : 81·8.[2] In Oudh, the census of 1868-69 taken in ten districts suspected of infanticide, gave 100 : 75·6 of all ages.[3]

β. The male *adults* are to the female adults, as 76 : 55, or as 100 : 72·4.

γ. The male *children* under fourteen years of age, bear to the female children of the same period—ages estimated from their personal appearance—the ratio of 36 : 29, or of 100 : 80·6.

Although, as we find, there is a somewhat larger proportion of females to males among children than amongst adults, I am disposed to attribute the discrepancy either to the score of the limited number of instances which the census contains : or to my having recorded as children, some who should have been accounted adult women.

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δ. There is 1 unmarried girl—a cripple from birth—out of 55 adult females, or 1·8 in 100.

ε. There are 22 young men who are said to be unmarried. If we deduct from these 22 adults, the 10 recorded as dairymen ; who, during the term of office, are compelled, through religious usage, to live *en garçon* : we have yet 12 men of marriageable age who are stated in the Table to be leading a single life. From actual knowledge of the people, I form the opinion that these 12 are Benedicts, *de facto*.

[2] Selections from the Records of the Government of India. Foreign Department. Dated 1867.

[3] Statistics deduced from a census of Oudh in 1868-69, relating to female infanticide among Rajput families.

[1] [See pp 98 and 99. Category III. -- Analyst]

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Perhaps the feeling which engrosses the Toda mind more than any other, and may be termed his ruling passion, is that of *necessity for* children.

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The first instance which came to light of the serious—everything with the Toda is taken *au sérieux*—nature of this topic, was when the women of a certain village had collected round us, in obedience to summons; one was noticed sitting conspicuously apart, giving the impression that she was in some way tabued. 'What is the matter with her? Is she sick?' 'No.' 'Mourning?' 'No, not that.' 'She is a barudi'[9] they said quietly, and in the pitying tone in which one would apply the word 'crazy.' A handsome woman of forty, with the eyes and nose of a hawk. She had committed no fault; had added several boys and girls to the population. She was not ill, nor deformed, or sulky. She was merely a barudi, a widow. Now, it is a reproach to be a widow, unless quite old: or to be childless; the word barudi, in the Toda language, bearing the triple meaning of old woman, widow, and barren woman. This person, we have seen, was neither old nor sterile, yet as a widow who should be, but was not, producing children, she was put to shame.

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To be a baruda, or widower, is equally a term of reproach for men.

Another illustration. We met with two brothers—men past sixty years of age, whose joint wife had died. In order to avoid the disgrace of being styled baruda, as well, doubtless, as to obtain the services of some one who could cook their meals, they had forthwith married again. But being elderly gentlemen, joint fathers of nine children, including twins, and not caring for further additions to their family, they had selected to be their joint wife, a woman of fifty, who, having been *discarded as sterile*, was then living a single and neglected life.

I have ascertained positively, that so great is the disgrace

[9] The derivation of this word has already been given in Chapter VII. Note 15.

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attached to the epithets baruda and barudi, as applied to young married people, the husband would connive at any steps his wife might take to obtain children. The way in which my informant described what would be done in these circumstances, leaves no doubt in my mind of the truth of what I have written.

The Bible affords many instances of the display amongst primitive tribes of this craving for progeny, and of the reproach attaching to sterility. In Genesis xvi., 2—5, we find Sarai prefers that her husband Abram should have children by her maid, rather than there should be none in the house. We meet with a similar occurrence, narrated too with a clearness that leaves no doubt as to the intention, in Genesis xxx., 1—4, in the case of Rachel, the wife of Jacob. Again in 1 Samuel i. The book of Genesis, xxxviii., 26, gives another instance, and another motive.

Of this desire for progeny I have seen many examples amongst the Todas, so strongly marked, but to all appearances apart from the sense of personal ambition, and separate from any demands of religion[10] or requirements for support in old age, as to give the impression that it was the primitive faculty of Philoprogenitiveness, acting so insensibly, naturally, as to have the character more of a plain instinct, than of an intelligent human feeling.

There is something very affecting in the spectacle which these people present; so like animals in their primitive notions; closing in round upon one another, huddling together, and breeding with such a zeal as if they feared to lose their hold on the world. Yet, even, murdering many, that many might survive the dreaded danger.

[10] This peculiarity has already been noticed in Chapter XX.

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I confess to a feeling of great astonishment that barbarians should conduct their household arrangements with the staidness and good sense of members of the Teutonic family of nations. Yet, though free from taint of fickleness, Toda social morality can scarcely be defended. We find him bound down to keep the peace, and behave himself as a Toda should, and not throw his wife and children on the parish. But for the rest we find him still a gross savage.

In the outward behaviour of the sexes, I have been amused to notice how much the custom and etiquette observed in civilised life is derived from *their* model. I have never seen any among our list of the proprieties in the slightest degree overstepped by them in ordinary daily intercourse, except perhaps in their habit of calling a spade a spade. Modest-looking women are by no means rare. They remain habitually at home, keeping together as demure as cats. They have their own places of private resort, on which members of the opposite sex would not presume to intrude. They manage their cumbersome garments to perfection. But it must not be supposed that they are moral, or have scruples. It is the human animal in its wild state.

No unmarried class exists, to disturb society with its loves and broils. More's the pity! for that same society much needs to be startled into energy out of its hum-drum life! The warm breath of poetry and romance never passes through these people. It must long ago have been quenched with the introduction of infanticide and polyandry. Defects lie entirely the other way; it is a 'very much married' people. Every man and every woman, every lad and every girl is somebody's husband or wife; tied at the earliest possible age, and bound by grinding social law, in the bonds of unpoetic matrimony, extending almost over the entire term of adult life. Sacred characters, such as the pâlâl and pâlkarpâl, are merely husbands off duty. With the exception of a cripple girl, and of those women who, past the child-bearing age,

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were widows, I did not meet with a single instance of unmarried adult females. But, on the contrary, I have been able to record several examples of maids wedded in childhood, either to boys or to young men; and in one instance of a young woman of seventeen married to a boy of fourteen years.—See Table No. 9.

Although there *are* degrees of kinship, within whose limits the union of the sexes is held in actual abhorrence, yet half-brothers and sisters are not included amongst the objectionables. I judge from the internal evidence afforded by their mode of life; the size and crowded condition of their tiny houses: their natural dispositions, so gregarious and unacquisitive as to be uncontrolled by such moral doubts as a sense of personal property outraged, would prompt: the disproportion of the sexes: unlimited opportunity. These points conspire to convince with irresistible force, that here communism is in fullest operation.

Very possibly, some etiquette may be in force among them to place a certain bar on their private practices. But I have not had opportunity to ascertain absolutely the form and outline of their private domestic habits. My belief is—and in this respect Mr. Metz is in full accord with me—that every disgusting habit, which might be expected in such a state of life, is the common practice among them, but unaccompanied by much sense of impropriety.

The almost entire absence of evidence of foreign blood in their veins, is worthy of note, even if a reason may not be ascribed with any degree of confidence, to the phenomenon. Surrounded by tribes, varying much in appearance from the Todas, and from one another, and for many years in close proximity to an English settlement; yet not one single Europeanised countenance has been met amongst them, nor could I point with certainty to any faces bearing the stamp of a foreign native tribe.